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EXPOSITORY.

HEBREWS 2:5-18.

THE UNIVERSAL SOVEREIGNTY OF MAN.

In the preceding portion of the Epistle, the Son has been presented, not as Son of God in the metaphysical sense; "not as the absolute Son of God, the Eternal Logos, the Creator and Sustainer of the universe; but as the Son of Man, raised in his human nature above every name that is named, and crowned with glory and honor." The Son, therefore, without loss of his divine nature as the Eternal Logos, has embodied in himself a perfect union of the human and the divine. He has in his incarnation exalted man into union with God. In this treatment of the Son, special emphasis is thrown upon the idea of his being the Son of Man. The Son, the organ of the New Revelation, is exalted above the angels; is heir of all things. All things are put under his feet. Because all things are in subjection to him, and because higher than the angels as Son of Man, there must be some substantial vindication of his rank and claim. This the writer seeks in the economy of creation, as well as in that of redemption. The one provides for the other. "For not unto the angels did he subject the world to come whereof we speak. But one hath somewhere testified, saying: 'What is man that thou art mindful of him, or the Son of Man that thou visitest him?' Thou madest him for a little while lower (or a little lower) than the angels; thou crownest him with glory and honor, and didst set him over the work of thy hands; thou didst put all things in subjection under his feet." The world to come, spoken of above, manifestly denotes the new heaven and new earth, fully redeemed from the ruin of sin, with all the perfection which the completed work of Christ shall bring to it. The quotation above is taken from the eighth Psalm. It may be studied, therefore, in the light of its own historical setting, as well as in the light of the use which the author here makes of it. The purpose of the Psalm and the use the author makes of it, are both designed to show the universal sovereignty of man, contemplated in his creation and promised to him in the morn of his being.

The point of view from which the Psalmist contemplates man is instructive and prepares us to appreciate the language descriptive of his nature and destiny in the economy of creation. As David gazed upon the heavens, the work of God's fingers, evincing his wisdom and power, and luminous with his glory; the stars floating in endless harmony across the illimitable oceans of space, he is prompted by grateful emotions to ask, "What is man, that thou art mindful of him?" Thou madest him a little less than divine, or little lower than the angels; thou crownest him with glory and honor, and didst set him over the work of thy hands." In his contemplation of man he views him both as

to his nature and his dignity of official position. He is man, insignificant compared to the creations; created a little lower than the angels, or a little less than divine. The language seems to draw a contrast between the spiritual nature of the angels and the material element out of which man was in part originally formed. Because of man's material being, he is inferior to the angels as he comes from the plastic hand of the Creator. But while man is material, he is also spiritual—made in the image of God and endowed with powers of development. The angels are not possessed of such powers. But man, weak and insignificant as he is compared to the material heavens, though created a little lower than the angels, is created for dominion. He is a Prince, a King. "He is crowned with glory and honor," and set over the dominion of the world. Of this royalty he had the promise from the Creator in the dawn of his being. For "God blessed them and said unto them, Be fruitful and multiply and replenish the earth and subdue it." Before God had made man, he said, "Let us make man in our image, after our likeness, and let him have dominion over the fish of the sea and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." The writer to the Hebrews not only affirms this royalty of man, but makes it include all things. "Thou didst put all things in subjection under his feet." Man, in his primeval condition, was a king in prospect. The empire over which he was to rule was assigned him by the Creator, but there were outlying provinces all around him which he was to subdue. There lay within his grasp, therefore, a kingdom commensurate with the whole earth. It was his prerogative and duty to bring all these forces, whether animate or inanimate, under tribute to his kingship. The supremacy of man over nature is a part of the economy of creation, and every achievement in subduing these natural forces to meet his multiplying needs, and help him forward along the highway of progress and civilization is a realization of the final destiny of man. The navigation of the waters, the spanning of rivers, the tunneling of mountains, the construction of railways, the application of steam to locomotion, the belting of the earth with the telegraph and electric wires, over which are borne the thoughts and plans of men, the development of the mineral resources of the earth, the application of the mechanical forces, are the consummation of that imperial sway which was conferred upon man when God said, "Let him have dominion over all the earth." These achievements mark the footprints of man in his onward march to the conquest of the domain assigned him when the morning stars sang together, and the sons of God shouted for joy. But man not only had pos-

sessions to gain, or provides to subdue, but there were splendid achievements to attain and privileges to enjoy with in the sphere of his own being. We do not think of Adam as perfect, there lay within his reach a perfection of character; there were in him a possibility of perfection. But the attainment of this perfection was dependent upon his loyalty to the Author of his being. There was a spiritual element in his nature which needed communion with God. To the enjoyment of this communion, loyal obedience to his will was indispensable. His conquest over all things was dependent upon his development of this princely character. He would never have turned out to the viceroy of man the domain of the whole earth only upon the condition of man's being possessed of a character in harmony with the divine character and will. Otherwise God had would have incurred the guilt of enthroning a king whose domain would be in eternal dishonor with the moral administration of the divine government. The transgression of sin therefore, and both the conquest of man the earth, and his spiritual progress, is obvious in the case of man. Man has been most remote from the centers of divinity and truth. This failure emerges in the mind of the writer, and he says: "But now we see not yet all things subjected to him." The present condition of man does not accord with the picture of kingship and supremacy. "He is a slave to a blighted and barren earth, to disordered elements, to savage beasts, and to pain, sickness and death." But this failure is not absolute; hence the writer says: "But we behold him who hath been made a little lower (or a little while lower) than the angels, even Jesus, because of suffering, of death, crowned with glory and honor, that by the grace of God he should taste death for every man." The author's thought is that, though man has failed to achieve the sovereignty promised him, of which the Psalmist spoke, still the promise has not failed. It has been, and is being, realized in Jesus, man's representative.

There is ascribed to Jesus a racial connection which eminently qualifies him to represent man as such. The name Jesus represents his humanity. It is the name of the man. Of Jesus, the Son of Man, the historic Redeemer, there are three things affirmed, giving in rapid outline his humiliation, his redemptive act, and exaltation. In these his representative sovereign capacity is justified.

1. He was "made a little lower than the angels," (or for a little time lower than the angels). The writer, in his quotation, has passed over man, and Son of Man, as spoken of in the Psalm, and the man Jesus fills the horizon of his thought. Jesus now appears as the one in whom the promise of sovereignty has been in part fulfilled, and in and through whom it will be fulfilled. His humiliation consisted

in his being for a little while made lower than the angels. This humiliation continued only for a time. It was limited to his earthly activity, while commingled with human limitations. In his form of servitude, his humiliation ended not by his throwing off the vestiture of humanity, but by his exalting that humanity in his own person to the right hand of the majesty on high. The human nature which he assumed, he still retains in glorified form. This humiliation found its necessity in the fall of man. It became necessary, therefore, that Jesus, in undertaking to gain for man the promised supremacy should put himself in the position of man when the supremacy was forfeited. As the representative of man he assumed the responsibility of the guilt incurred by the fall and, therefore, there was the inexorable necessity for his coming to this state of humiliation that he might pay the penalty by sacrifice of himself. There stood along the highway to sovereignty, the Cross and Joseph's "new tomb." On the one he died, out of the other he arose. With these ended his state of inferiority to the angels. 2. Now we behold him "crowned with glory and honor." "Being made perfect through suffering," he is justly entitled to the sovereignty promised to the race whom he represents. The crown of royalty as a recognition of the dignity of his character he now wears, while engaged in extending the sway promised to man in the infancy of his being. The moral deficiencies in man's character are repaired in him, the possibilities, moral and spiritual, which lay within the grasp of man in his primeval state, have been achieved in him; the penalty of guilt, the rightful demands of justice have been paid by him, and in his own person and position he has reached the sovereignty promised to man. So much was accomplished when he arose from the dead and ascended from Olivet's summit. He is now occupied in subjecting all things unto himself as man's representative. The Son of Man is king, invested with regal prerogatives, but these outlying provinces which he is to bring back from revolt, other forces which he is to bring under the tribute to his sovereign way.

3. The ground of his exaltation is his redemptive act. "On account of the suffering of death we behold him, crowned with glory and honor." The ground of his exaltation is not based upon his death, the fact that he died, but upon the nature of his death, "the sufferings of his death." There is an awful reality about the sufferings of the Cross, which no human speech can portray. The orator, the poet and the painter have all failed to depict that awful tragedy in the world's history. The circumstances of that transaction of the Cross, the character of the sufferer and the purpose, viewed both from its human and divine side, throw around the scene a weight of shame and glory, which baffles alike human

reason and human imagination. It is the central figure in the world's history which must stand in commanding grandeur and awful solitude till the horologe shall have ceased to mark the hour which divides the events of time from those of eternity. The infinite significance of these sufferings find their value in the mind of God. They have with him an abiding value. He lifts the sufferer from the grave to a throne and wreaths his brow with the insignia of royalty. He exalts him to his right hand and places in his grasp a sceptre, and commands for him the homage of the universe. He gives "him a name which is above every name, that at the name of Jesus every knee shall bow of the things in heaven and things on the earth, and every tongue confess that Jesus Christ is Lord to the glory of God the Father." Here the writer throws in a final clause to show that the humiliation, suffering and the exaltation was in the interest of humanity. "That he by the grace of God should taste death for every man." The whole was "by the grace of God." These are significant thoughts emphasized. That the whole scheme of human redemption as provided in Christ is of grace. Grace is unmerited favor, favor which the author is under no obligation to bestow because of any claim the recipients have upon him. God's provisions of salvation are the expressions of his own gracious character, and are therefore of grace. But the last thought is that this arrangement of salvation in the incarnate Redeemer, his humiliation, death and exaltation, were in the interest of every man, especially his death. He tasted death in behalf of every man, every individual of the race. Individual and collective humanity were represented in him, and the inner essence of death was fully realized in him "in behalf of" collective and individual humanity. His death was made possible through his incarnation; his death was made effectual by his exaltation. "Without his exaltation his death would not have been effectual. Unless he had been crowned with glory and honor, received to the right hand of the Father, and set in expectation of all things being put under his feet, his death could not have been for every man." The efficacy, therefore, of his death is made to depend upon its triumphant issue. As the triumphant head of humanity he has opened up a way for every man to that state of perfection which he has reached. The inseparable barrier, death, which lay in the way of humanity's reaching this goal, he has removed by tasting death "for" or "in behalf of every man."

The Chickashay Association will convene with Quitman church on Saturday, 27th inst. Churches will take notice. This is ordered after conference with several brethren.
L. M. STONE, Mod.

Baptist Landmarks.

NO. IV.

M. N.

Man is a creature of God; not a development, in any sense, from lower animal life. God said, "Let us make man in our image, after our likeness." Hence, God made man, as to his body, out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. Such is God's record concerning the origin of man. On this record all true Baptists rest. They know no other origin of man, but the one which is the origin of all life.

As man came forth from the creative hand and power of God, he was sinless, pure, holy and upright. "God hath made man upright." No sin tainted his being; his communion with his Maker was free, pure, wanting nothing. Face to face, God spoke to him. No priest, no sacrifice intervened. Under law, man rendered obedience to law; obedient to law, God approved his life. Created after the perfect image and in the likeness of God, he was perfect in happiness, in love and in obedience. Eden was his home, the service of God his daily occupation, and fellowship with God his constant joy. How long he remained in a sinless state, the scriptures do not say. Long or short, sinless perfection is a period in man's existence; and that period marks his perfection, state of mental perfection, of moral perfection, of legal perfection—lord of the lower creation.

But there is another period in man's existence and experience. Edenic bliss is an experience of a past. Man broke faith with God. The creature despised the Creator. The law that justified man, now condemns him. Man fell, and the ground of his fall—loss of God's favor—was his own wilful disobedience to the known law of God. "In the day thou eatest thereof thou shalt surely die." Man ate; he died, and died forever. Then, under the law and blessing of immortality; now, under the law and curse of mortality. He sinned because he chose to sin; he chose to sin because he was a rational creature. The responsibility, therefore, of his sin and consequent fall, rested upon himself. He knew the command; he knew the result of disobedience to the command. He was free to obey and free to disobey. Adam sinned. What a tale of woe; for in Adam all his posterity sinned. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Hence, the fall of Adam is the fall of the race. He being the head and representative of the race, we all broke faith with God in him. "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God." Born with sinful natures, the whole tendency of man is toward sin. His being is sinful, his life is sinful. He loves sin; hates God, and does both freely. In a word, man is totally depraved—unable to restore himself to the favor of God. "Because the carnal mind is enmity against God; it is not subject to the law of God; neither can it be made so." "The carnal mind is enmity against God; it is not subject to the law of God; neither can it be made so." "The carnal mind is enmity against God; it is not subject to the law of God; neither can it be made so."

natural condition of man—of all men.

Lead, I am vile—conceived in sin, and born in iniquity. Sprung from the man whose guilty fall corrupted the race and tainted us all. Soon as we draw our infant breath, Thy law demands a perfect heart. But we're defiled in every part. How shall guilty man contend with God? If he look to himself, all is vile and guilty; if he look to the righteous law of God, condemnation is the only sentence he reads. What shall we do? "Not all our groans and tears, Nor works which we have done, Nor vows nor promises, nor prayers, Can ever for sin atone." Relief alone is found in the blood of Jesus; it is that which heals the wound of sin and reconciles us to our God. None but Jesus can do helpless sinners good.

Meeting of Harmony Association.

Dea. R. C. Moore.

The Harmony Association convened with Friendship church at Lena, Leake county, Miss., Oct. 23, 1897. It organized by re-electing the old officers.

The introductory sermon was preached by Elder T. J. Moore. Subject: "Our riches through Christ's poverty."

It was able, instructive, sound and interesting. Saturday afternoon, the report of the trustees of the Harmony Baptist Institute was read and adopted. The report and speeches thereon, showed that the spirit of education in the body is intense, and that they are determined to make the institute a success. Before the adjournment of the body, a plan was adopted putting the finances of the institute on a sound basis.

They have recently enlarged the building; have a library of about one hundred and fifty volumes; a cabinet of valuable geological specimens to which they are adding all the while. An able and courteous faculty is in charge. The music department is well conducted. It is well equipped to educate the boys and girls of the community. At eleven o'clock, Elder Darrell preached to a large congregation in the church, and Elder Ingram in the Institute building. In the afternoon, Elder Ford preached to a good congregation, and Elder Vincent at night. The collection on Sunday for missions and the Orphanage amounted to about thirty dollars. The various reports on Monday were pointed, and after an interesting, spirited and, we think, profitable discussion, adopted. There were five in all men, for that all have sinned. Hence, the fall of Adam is the fall of the race. He being the head and representative of the race, we all broke faith with God in him. "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God." Born with sinful natures, the whole tendency of man is toward sin. His being is sinful, his life is sinful. He loves sin; hates God, and does both freely. In a word, man is totally depraved—unable to restore himself to the favor of God. "Because the carnal mind is enmity against God; it is not subject to the law of God; neither can it be made so." "The carnal mind is enmity against God; it is not subject to the law of God; neither can it be made so."

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session will be held with Walnut Grove Baptist church, Saturday the fourth Sunday in October, 1898.

Tell Brother Fairplay that we all regret his inability to be with us. No yellow fever and the quarantine could prevent those good women from spreading a beautiful and delicious repast at each noon service.

O. Bible Fund.

The Bible Department of the Sunday School Board stands for the Bible work of the Southern Baptist Convention. It consists of the Bible work of the purchase of Bibles and on the other of their sale at appropriation to destitute places. These appropriations are made for the most part, through State Boards, their claim being the best placemen of the Word of God. We have gone into the Bible market to deal directly with the manufacturer, and so have been able to make the very best arrangement for the conduct of our work. Besides Family and Teacher Bibles of high grade and of price, as shown in our catalogue, we also have a special edition of Scriptures, made exclusively for our use, bearing the name of the Sunday School Board, good-sized type and announcing the Bible selling for 25 cents, and the Testament for 6 cents, or in quantities for 20 cents and 5 cents respectively. (Transportation in both cases.) The Bible set was never so open as now, and perhaps there has never been so large a sale.

In conduct of our work we have away thousands of Bibles and Testaments, which have with their blessing into thousands of homes. This has been done through our Bible fund, which was first made, and until a year maintained, exclusively by appropriations from our medical department. But for the enlargement of our work, and the under the sanction of the Convention, and, indeed, as its very life, we are asking this year, for the first time, for money contributions for which we are asking, and in some respects even before them, our Bible Fund is dependent upon the support which is given by the periodical department. Every purchase that is made of Bibles, every order that comes to us for periodicals or books, or any equipment needed in the Sunday school, adds something to our Bible fund, and also something for the fostering of the ends for which the Convention appointed the Sunday School Board. Is it too much to ask that in equipping your school you will send your orders to the Sunday School Board at Nashville, and use the periodicals which it publishes for the Southern Baptist Convention?

The wonderful success of the past is a full guarantee of what may be done in the future. The Sunday School Board has lent a helping hand to all the other Boards, and to all our other denominational interests, but this has been made possible through the grace of God, and the support of our churches and Sunday Schools. Last year was a wonderful year in our receipts, surpassing all other years in our history, and we have advanced far enough already into the present fiscal year to be assured of another prosperous year to report to the next Convention.

Bro. T. J. Moore represented The Record, Bro. Vincent the Education, and Bro. T. E. Morris and others. Bro. Ingram was received as messenger from Mt. Pisgah Association, Bro. J. M. Pearson from Scott County, and S. H. Kirkland from Springfield. Bro. T. J. Moore represented The Record, Bro. Vincent the Education, and Bro. T. E. Morris and others. Bro. Ingram was received as messenger from Mt. Pisgah Association, Bro. J. M. Pearson from Scott County, and S. H. Kirkland from Springfield.

used in this work. These contributions come from the various States, sometimes from an individual, sometimes from a church, sometimes from a Sunday school, sometimes from an individual class, and in several instances from an infant class.

The object of this article is to make an appeal for a contribution to our Bible fund, in what-sever amount your heart may prompt. May we ask you to consider very earnestly and prayerfully the question of giving money distinctively for Bible distribution and especially for the Bible work of the Southern Baptist Convention. The Lord has set before the Convention an open door, both giving a great opportunity and confronting a grave responsibility. May we ask pastors and superintendents, churches and Sunday schools, to give us their kindly support in this great undertaking in a church contribution, a Sunday school contribution or a class contribution. One of the collections usually taken on Sunday morning, turned in this direction, may yield wonderfully to what it may do for God's glory. An instance came to our attention the other day where a five-cent Testament was given to a man who was not a Christian, and led to his conversion and confession of faith in Christ. But even before his baptism, he was taken away suddenly by accident. No one can tell whose contribution of five cents sent this little book on its mission of life, nor can any one tell what the result may be. Many instances come to us that are really thrilling as to the blessed effect of sending out the Word of God. It may be the laying of a foundation of the kingdom of Christ in some one's heart and home. Surely the Convention has never set its hand to a nobler work, and surely also nothing that the Convention is doing calls for a more earnest and hearty support of its constituency. Herein is a work that must tell upon the coming years in behalf of all the interests that we hold dear.

The reader will readily understand how that next to these money contributions for which we are asking, and in some respects even before them, our Bible Fund is dependent upon the support which is given by the periodical department. Every purchase that is made of Bibles, every order that comes to us for periodicals or books, or any equipment needed in the Sunday school, adds something to our Bible fund, and also something for the fostering of the ends for which the Convention appointed the Sunday School Board. Is it too much to ask that in equipping your school you will send your orders to the Sunday School Board at Nashville, and use the periodicals which it publishes for the Southern Baptist Convention?

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the help which comes through the purchase of such things as may be used in your school?

Give us this, and you make out of your Board an increasing power for usefulness.

J. M. Foster, Nashville, Tenn.

Ministers and Earnest Christians

Will be glad to learn that the publishers will mail my prize book "The Path of Wealth," postage prepaid for the next 30 days, to any address for \$1.00, about half regular price. Money refunded if not satisfactory. It has quickened the spiritual life and made thousands of enthusiastic converts. I have been rejoicing on account of that resolution. I viewed it as so sweeping as to condemn all in that book. And the condemnation of all in the book brings your people in harmony with the great and liberal spirit of the age. In this I was rejoicing. But Brother Lazarus and wife are of the opinion that only some unspecified, but well-understood doctrines, peculiar to M. T. Martin, were condemned. And Brother Lazarus says the Convention meant to condemn only those doctrines of the pamphlet which are known to be unbaptistic. But it is clear to my mind, if we are to be governed by the resolution construed according to the common usage of language, that all the doctrines of that pamphlet are condemned.

REV. T. S. LINSCOTT, Brantford, Canada, 10-21-97

SANCTIFICATION.

Or Bible Truth Against Modern Holiness.

The above is the title of a 54 page tract by Rev. Henry F. Vermilion, pastor Baptist church, Melbourne, Ark. Price twenty cents. We do not hesitate to say that for the size of the tract it is the most comprehensive and valuable treatise on the subject we have read. It completely annihilates the positions assumed by the "second blessing," "sinless perfection" people. Of course the Bible is sufficient; it would seem, to disabuse the mind of any rational being who may have imbibed the spirit and doctrine of this "holiness craze." But Bro. Vermilion discusses the truth of the Bible in such a way as to make it plain to the mind of the lowest apprehension, and his tract is calculated to do much good. Send for it.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for use speedily and permanently cure of Consumption, Bronchitis, Catarrh, Asthma, and all throat and lung affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints; after having a few of his wonderful cures, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail, by addressing with stamp, naming this paper, W. A. NOYES, 820 Powers Block, Rochester, N. Y. 10-28-cov-97.

CATARRH CANNOT BE CURED

with local applications, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free. F. J. CHENEY & Co., Props, Toledo, Ohio.

A COLLOQUY.

BY IOTA P.

An outsider rejoices over the action of a large representative body of Baptists. Twenty-two points in "Theological and Doctrinal Views of M. T. Martin," which have hitherto been regarded by their own representatives as strictly baptistic—some even distinctly so—condemned by the recent Mississippi Baptist Convention—Why?

CHAPTER III.

"Good morning, Brother Cecil, I trust I find you all well, greeted Mr. Fairplay.

"Why, yes. Alight and come in. I'm really glad to see you—always glad, but especially so now," said Mr. Cecil, as they walked together towards the house. "Our good Brother Lazarus, wife and I, have been discussing 'Marxism' or rather your Convention's resolution against Mr. Martin's book."

Hereupon they entered the room, and after the usual greetings, Mr. Cecil, resuming the subject, said:

"I have been rejoicing on account of that resolution. I viewed it as so sweeping as to condemn all in that book. And the condemnation of all in the book brings your people in harmony with the great and liberal spirit of the age. In this I was rejoicing. But Brother Lazarus and wife are of the opinion that only some unspecified, but well-understood doctrines, peculiar to M. T. Martin, were condemned. And Brother Lazarus says the Convention meant to condemn only those doctrines of the pamphlet which are known to be unbaptistic. But it is clear to my mind, if we are to be governed by the resolution construed according to the common usage of language, that all the doctrines of that pamphlet are condemned."

"Bro. Cecil," said Mr. Fairplay, "you are correct, though I do not believe the Convention intended to do a thing of that kind. I was in the Convention, and was present when the matter was before the body. From my point of observation, it seemed that the desire to prevent ruptures in our churches on account of 'Marxism,' had become so strong, and the determination to stab Bro. Martin, and thus forever, by getting rid of the primordial cause, effectually prevent their recurrence, had become so fixed on the part of many, that they seemed to be actuated by a mobbish temper. In this condition it was easy for them to lose sight of everything but the one thing of killing out Bro. Martin. I know, some of the leaders in this movement, and am sure that there are at least 22 doctrinal views in Bro. Martin's pamphlet to which they heartily subscribe. Hand me the pamphlet; I see you have it there."

"(1) 'Here on page 5, we find the doctrine of church independence (3-30 lines), and on page 25 (4-15 lines), the same is taught."

"(2) 'On the same page (25), lines 7 and 8, is the doctrine that a local church is the highest ecclesiastical authority under Christ."

"(3) 'Here, now (page 24, lines 6-25), is taught no compromise with the advocates of error."

"(4) 'Now (page 48, under head, 'Baptist Inconsistency'—second paragraph), is given us the doctrine that ecclesiastically we can't fraternize others."

"(5) 'You notice here (last 4 lines on page 39) is taught that Baptists are right ecclesiastically."

"(6) 'I turn to page 49, and read from line 20 to 37, to find

loyalty to Baptist faith advocated."

"(7) 'Here's the view that the Sunday School is a part of church work, as you see as I read on page 19, the last two paragraphs under 'Number 3,' and 3 lines on top of page 20."

"(8) 'The last 3 lines on page 11, and lines 3-9 on page 28, teaches that Christ is a complete Savior."

"(9) 'This, which I read on page 15, last paragraph, and 3 lines top of page 16, shows the doctrine that God saves through the preached gospel."

"(10) 'I read now, on page 35, lines 6-3 from bottom, and find the doctrine that the true gospel preached is necessary to salvation."

"(11) 'On same page, lines 22-30, you see the view that preaching Arminianism can never result in conversion."

"(12) 'I read the second paragraph under head of 'The Office of the Spirit,' page 21, and find the doctrine that the Spirit imparts to a sinner a desire to learn the way of salvation and be saved."

"(13) 'On this next page (22) is taught that the Spirit is with the preacher to guide him."

"(14) 'On page 51, and twelfth line from bottom, is announced the doctrine that the natural man receives not the things of the Spirit."

"(15) 'On same page (51) is also taught that faith is taking Christ as a substitute (3 and 2 lines from bottom)."

"(16) 'I turn to page 23, last 3 lines, and page 24, first 5 lines, and page 47, first 5 lines, to find the doctrine of salvation by grace."

"(17) 'You see here (on page 38, lines 3-5, and page 56, 10-14 lines), the doctrine of election—that God elected the saved—elected not because they would believe, but to believe."

"I fear I'll weary you with so much of this referring to points of doctrine in Bro. Martin's pamphlet."

"No! no!" chimed in all. "We are interested in it. Go ahead."

"Excuse me," said Mr. Fairplay, "as I call attention to a few more points. Remember, these are points in Bro. Martin's pamphlet, from which I don't believe any who voted in the Convention for the resolution, will dissent. To proceed:

that they seemed determined to kill Bro. Martin, and thus rid the denomination of the original operating cause of splits in our churches, and not to condemn these doctrines to which I directed attention. No, as to what they did what they did, in seemingly condemning these Baptist doctrines, it appears to me, as I have stated before, who carried the resolution, were so fixedly bent on a certain thing that they lost sight of other things. It is too absurd to admit of acceptance. At they aimed to condemn 4 points I have indicated."

"You called them leaders," said Mr. Lazarus.

"Not all of them," replied Mr. Fairplay.

"Well," said Mr. Lazarus, "those who influenced action in passing the resolution, regard as leaders. Mr. Bro. Fairplay, can they be regarded as safe leaders? Are the leaders in the great affairs of our denominational work in State? If so, and your course be correct, and I can't suggest a more feasible one, we should be concerning ourselves about our leadership, and those leaders seem to fairly yell control the Convention?"

"You mean," cried Mr. Fairplay, "in this kin matter? Well, no. By referring to the 17th page of the Convention's minutes, you will find that only 147 out of the question—101 for, and against, the resolution. There were, therefore, 143 who did not vote at all. They, perhaps, did not, because they were misinformed with the merits of the case."

"I get this idea in you," said Mr. Cecil, "that believe it is not so much Mr. Martin's doctrine as Martin himself that the leaders sought to kill."

"No!" replied Mr. Fairplay; "I didn't intend to make such an impression."

"Well, now," Mr. Cecil remarked, "with the light you have thrown on the matter, as one who was present, it really appears so to me. Had thought it was a deliberate act of the Convention; that all were informed as to the contents of that pamphlet, and that a large majority (101 to 16) condemned it. But from what you say, it certainly could not have been an intelligent vote, because we mean it in no invidious sense."

But certainly, if one 101 had been intelligent as to that pamphlet, and regarded, as you say, the views you have pointed out, they would have asked that what are peculiarly Martin's views be defined and put before the Convention to be approved or condemned. I can understand how politicians might act contrary to what reason would seem to suggest, but I must confess I can't understand this action of your Convention, unless it's, as I first supposed, that your people are catching the liberal spirit of this age of advanced thought, which is obtaining so largely among other religious communities, and among your people in certain sections. And in this thought I still rejoice."

Mr. Lazarus and Mr. Fairplay here took leave of Mr. Cecil's family, and thus ended this colloquy.

Valuable to Women. Especially valuable to women is Brown's Iron Bitters. Brackish stomach, headache, weakness, and the glow of health readily disappear when this tonic is taken. For daily children are converted men in an hour. No home should be without this tonic. Beware of cheap imitations.

Excuse me," interrupted Mr. Fairplay, "you misunderstood me, perhaps. I meant to say

English Baptists.

BY M. S. SHIRK.

DEAR RECORD: While so much is being said and written, and while so many of His censors are muttering imprecations on the head of Dr. Whitsett for his concessions in reference to English Baptists, as though

past, present and future all depended on the disproof of his statements, and his retirement or dismissal from the presidency of our Theological Seminary is so loudly called for, it would be interesting to know how many have acquainted themselves with, or recalled the facts of English history in these regards.

The English monarchy of today dates back only to the ninth century, A. D., and to Alfred the Great as its founder. Up to the close of the sixth century the Britons were idolaters. Their superstitions were of the grossest character. They worshipped the sun and moon, and adored the god of thunder by the name of Thor. During the fourth century Constantine the Great made an attempt to Christianize them, but with little success. In the sixth century—550 to 800, "The Anglo-Saxons" having become dominant in Britain, Pope Gregory VII sent the monk Augustine, with about forty missionaries, to convert the Britons. These ecclesiastics had great success, and their influence became dominant for 200 years, up to the period of the Norman conquest, and for 500 years, England was so entirely under Papal control that no other religion was tolerated.

In 1066 A. D., William, Duke of Normandy, ascended the throne. By the battle of Hastings he terminated the Saxon dynasty and distributed the English lands among his Norman followers. Having expelled the inhabitants, he demolished their churches. He deprived the clergy of their power, and bestowed their benefices on his own countrymen. The Pope Gregory stormed and denounced William, but he heeded it not.

The preceding century, says Jones' Church History, has been emphatically styled the age of lead. It was the most dark and dismal period of that long night of ignorance and superstition which involved all Europe.

1100 A. D., where was new dawn of Christian civilization. Its condition? Amid the prevalence of national religion she was not to be found—See Jones' Church History, vol. 1, p. 66; Orchard's Church History, vol. 2, p. 107; Collier, vol. 4, p. 294; Milner, vol. 3, pp. 304.

"England," says Jones, "could boast of few dissenters in the twelfth century. 1163—Henry II; King—was the year of hostilities between the Church and the State. During this and the next century the Papal power was at its zenith in England. Dissent from it—the established church—was heresy; no more to be tolerated than murder." Jones' Church History, vol. 1, pp. 4-46. In 1215 the barons of England wrested from King John the famous deed known as Magna Charta, a fundamental constitution which guarantees liberties with rights and privileges to all classes of men. (To be Continued.)

OUR PREMIUM OFFER.

We have concluded to offer some premiums to the friends of our paper. THE BAPTIST RECORD ought to have 2,000 renewed

and additional new subscribers before the summer is ended, and we have 2,000 gifts—one for each one who will send us the amount set opposite each premium.

HERE IS OUR OFFER.

1. To all new or paid-up subscribers who will send us \$2.50 between this time and July 1, 1898, we will send them one of the following books:

2. Also to any as above described, who will send us \$2.25, we will send THE BAPTIST RECORD and "Graves' History of China," worth \$1.75.

3. Also to any as above mentioned, who will send us \$2.50, we will send either one of Dr. J. T. Christian's three great books on "Immersion," "Close Communion," and "Americanism Against Romanism," or that other excellent book, "Did They Dip?" and THE RECORD, for \$2.10; all in cloth binding, or in paper covers, for \$1.80.

4. Also to any as above mentioned, who will send us \$1.75, we will send THE BAPTIST RECORD for one year and one copy of either of Dr. Gordon's two great works, that on the "Ministry of the Spirit," or "How Christ Came to Church."

5. Also to any as above mentioned, who will send us \$2.50, we will send THE BAPTIST RECORD for one year and one copy of the Mississippi Baptist Preachers by Bro. L. S. Foster. These are all most excellent books, and are put down at a figure far below what they can be bought for in any book store. Then, we want to reach all of our friends with this generous offer and will therefore agree to duplicate any of these offers to any of our subscribers who are behind with us, if they will pay up old subscriptions to date, and then send the required amount in addition for another year.

One Hundred Thousand Dollars Endowment for Mississippi College.

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BAPTIST RECORD

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L. A. DUNCAN, Missionary Editor
L. A. DUNCAN, Field Representative

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EDITORIAL

NOTES AND COMMENTS

OUR constant prayer is for our plague-stricken people, wherever they are waiting in the shadow of death. We who have enjoyed immunity from the scourge, ought to pray every day for their deliverance.

MR. HANNIS TAYLOR thinks it is Spain's lack of statesmanship that she does not settle matters in Cuba. That is most probable, but that is no new disease for Spain. She has been troubled with it for more than a half century, and through it has lost nearly all of her rich colonies, and will lose Cuba also.

WE congratulate the management of the "Old Reliable" the M. & O. Railroad—on the improvements they are making on their already finely equipped road. They are soon to put on a splendid service of vestibule cars, with accelerated speed, and every modern improvement for the comfort of the traveling public. They have our best wishes.

SHALL we ever secure immunity from harm in railway travel? Is a question that may well challenge the wisdom and skill of the most scientific of our great artisans. The nation and, indeed, the world, stands aghast at the awful disaster to the New York Central and Hudson River Railroad. It was regarded as having reached perfection in all that relates to railroad excellence. But alas!

WE are not at all likely to do much for any cause of which we know little or nothing. Those Christians who do most for missions are those who read and inform themselves concerning the work that is being done. If all pastors understood this, they would seek to get all their people to take and read religious papers.

WE have heard of some good meetings of Associations. We hope the brethren will not fail to send us reports of them. Our people generally want to know all about how the good work goes on. We are especially thankful to the brethren who have worked for THE RECORD. Already good lists are coming in. May the Lord reward them for their kindness and good service.

LET all of our people remember that the 25th of November has been recommended by our Chief Officers of the Nation—and State, as a day of Thanksgiving for the divine mercies. Remembering, let us all give heed and hold proper services on that day in devout and humble submission to God.

MAKING UP FOR LOST TIME

The days of the quarantine appear now to be numbered, and our people may again gird up their loins for active work. It will be impossible for us to recover all we have lost by the stage of forced detention and inaction, but we may, by putting in all of our time and energy, prevent the total loss of the whole season's opportunity.

Yet to hold their annual meetings upon which so much usually depends in the way of active work, planning for the future, and inspiring the people. One thing our people should guard against, and that is allowing the unusual or unseasonable time of meeting to cause them to be in different as to attendance, or to the work in hand. The truth is, this delay and loss that we have sustained ought to cause us to be more anxious to go, more determined to do, and more willing to make sacrifices. Our aim in all of this is, or should be, to fully meet our obligations to duty assumed in our conversion and baptism, and further laid upon us by the special command of our Lord and Master, whose honor and glory it should be our highest aim and chiefest pleasure to promote.

And while we are arranging to go to the Associations to help there, we should be diligent in looking out for the boys, and in speaking good and helpful words for our sorely beleaguered college. Quite two months of the time of the regular session has been lost by the delay caused by the quarantine restrictions and the sickness at Clinton. It will require not only our best, but our extra best, efforts in all respects, even to approximately make up that loss. Of course, as soon as it is safe to do so, the time of the opening will be announced, and then the boys should lose no time in reporting to President Provine at Clinton, who will have all things in readiness for them. Then, our people should remember, the preacher boys who will be there and need help. By all means let the matter be fairly presented to each Association, and let collections be taken, or be provided for, so that there may be no lagging in this species of foundation work, which is such an important adjunct to our pastoral and mission service. Meanwhile let the sisters see to it that boxes of provisions are forwarded and sent.

Among the real help is offered by any other, because it not only feeds and strengthens, but encourages and cheers the preacher boys to know that the sisters are praying for them and helping them.

Now, in conclusion, brethren, let us go up to the Associations in full force, with good purposes to learn all the good we can, and to help on every good thing, not forgetting to take along all the cash we can for every good purpose, including missions, ministerial education, THE RECORD, and all the rest; and above all, praying that the Lord will be with us and help us in all we do—then we may hope to have a great victory for Him.

Opened its session on the 10th instant for the benefit of local pupils and boarders who can easily come from non-infected points. The 24th instant is set for a general opening, as cold weather will, by that time, have removed all danger from every section.

Stone College

Proceeding northward the Chronicle went a night at Rev. Wm. Mann's, thence to Dr. Deupree's at Deerpark, and on to Bro. J. A. Daily's at Daily's Cross Road. Returning to Macon, he went westward, spending a night at Bro. Joe May's, in Mashville, calling upon Bro. J. B. McLellan, in Louisville, and then going up to a "camp meeting" at New Prospect, Dr. R. D. Brown, S. T. and Wm. Potts, Stephen F. Miller, John Kennedy and other laymen were leading spirits; while Bro. Jno. Micou, W. M. Farrar, W. H. Head were the chief ministers, with Mr. Cary Crane, as a visitor.

About a year later the Mississippi Baptist Convention was held with New Prospect church. Sad changes have since taken place. All the men and women of those days have passed away,

CHRONICLES

From Richland the Chronicle went northward, through Lexington, Black Hawk and Middleburg to Grenada. Judges Collins and Palmer and Rev. Henry Pittman, of Middleburg, were special friends. At Duck Hill we met Capt. J. A. Binford, Hector McNeill, and Dr. Burnett. The

Chronicle had no trouble in finding a place to stay. Grenada was "home again" without the light—for mother had gone to her home in heaven.

As early as 1844 the Chronicle had gone across the State to Noxubee county, and he now took the same route; taking about the same time to reach a little town called "Brooklyn" not a great distance from the present Shuqualak. He spent a few days with his aunt, Mrs. Sarah A. Ball, and her son, John T. Ball, and also the family of John F. Moss, whom he knew in early childhood, in Lawrence county, Alabama.

At the time of this visit, 1847, he found greater friends than the family of John T. Moseley. It was there, three years before, that the Chronicle first read Bunyan's Pilgrim's Progress, on the recommendation of Wm. Worthy, now Mrs. Crawford. It was not known then that Bunyan was a Baptist. Nor is it generally known that many of our best hymns, used by all Christian denominations, were written by Baptists.

The first public introduction the Chronicle had was to a congregation of the old Shuqualak church, Mr. Peter Crawford called him into the box pulpit and announced his mission as agent of the South Western Baptist Chronicle, published in New Orleans. He was considered an embarrassment as he was not then a church member. Bro. J. S. Ratliff was the first to come forward, "the brethren were singing, and gave his name as a subscriber."

A protected meeting was in progress Macon, under the conduct of pastor S. S. Lattimore. Thence the Chronicle went, stopping a short while with Bro. Reid Buck. As the result of a meeting Bro. L. baptized in the Noxubee river—the time occupied therein being exactly twenty-five minutes.

Among the baptized were H. I. Jarmin, V. H. Buck, etc. The remark was made that at this rate the Apostles could have baptized more than 3,000 in one day.

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About a year later the Mississippi Baptist Convention was held with New Prospect church. Sad changes have since taken place. All the men and women of those days have passed away,

so far as the Chronicle knows, except Mrs. Dr. Brown, mother of W. A. T. P. and S. M. Brown, of this city. The younger people nearly all sought other localities for homes, and some of them have gone into other Christian folds. But more on these points later. This is a good place to rest a while and take up passing results.

A Quarantine, regulation, was then modified, that about all of our refugees have returned. The churches can hold services day and night without hindrance. Dr. Venable preached to his people at 11 a. m. and 7:15 p. m. Fifteenth and Forty-first Avenue churches are without regular pastors, as are also South Side and Highlands. It is hoped that all will be supplied and get in full working order again soon. Emmanuel still enjoys the pastoral care of Bro. C. G. Elliott. Dr. Hackett was able to fill his appointment at Forest, and Bishop Farish got off to Heidelberg.

One favorable feature in Baptist matters here is the continued prosperity of our Sunday schools. And this in the face of serious difficulties in keeping teachers. Notwithstanding the "fever scare," the schools seem to have held their own well.

A CORRECTION.

[Apropos to Bro. A. V. Rowe's "Amende" in last week's RECORD with reference to Brethren Venable and Martin, we admit the following "correction" from Bro. M. T. Martin, which is along the same line of policy. It had been stated that Bro. Rowe had represented Bro. R. A. Venable as "doctoring" Bro. Martin's views to suit himself, published in THE RECORD of September 24, and that he (Martin) had accepted it as his own. This case seems to be so, like unto it that we deem it just and proper to publish it. It is a matter that can be easily determined, as the thing was said to have occurred during the sessions and in the presence of the Gloucester Council. Surely if the statement is true the members of that council can verify it and we shall be glad as a matter of fairness to publish what any of them have to say about it.]

DEAR BRO. HACKETT:—I do not ask to discuss doctrines in THE RECORD, but I do ask, in the name of justice, the privilege of correcting false statements made in the columns of THE RECORD, as I am allowed no space in that paper.

An article in THE LAYMAN of September 20th, over the nom de plume of "From the Battle Field," contains statements and insinuations that are false, misleading and self-contradictory. Here is one of the false statements, I am represented as saying to the Gloucester Council: "If I am not preaching what you want, tell me and I will preach it." Now just let me say mildly that I have never made any such statement.

The Gloucester Council never understood me to say that I would change or cover up my real convictions to agree with any one. The whole tenor of my article shows the unknown correspondent to be a bitter and unfair enemy.

He is "From the Battle Field" and yet behind a star. Has he the courage to come out and give his true name? Has THE LAYMAN the "fairness" to give it? Ours for fairness, M. T. MARTIN.

WHEN Bro. Cran, thanks he has told too big a one on us he hides out or withholds our copy of THE STANDARD, but we chanced to see his last attempt copied in THE INDEX—that about "Hackett vs Hackett." Well, if the detectable morsel Bro. Burrell gave out, to which it refers, had any juice in it at first, which many hundreds think it didn't have, it is all out now, for this is third time it has been greedily swallowed. First by THE LAYMAN, then THE STANDARD, and now THE INDEX. It must have been a great strain on the digestive organs of those delicate constitutions to pass it along so far. It is strange enough what singular food those birds of the desert will sometimes eat. They all seem to be joined for it though not much fatter and we are none the worse off. We are, however, a little surprised at the appetite and apparent relish of the staid old Index for such second and even third-handed pabulum. But perhaps as the ostrich-like LAYMAN and Bro. Cran, it is not choice as to its food.

What was published in THE RECORD any Baptist in the world could subscribe to. Of course Martin will try to explain what he has written in his book and make it harmonize with those in THE RECORD, but he can't do it, for they are not the same.

I thought at the time that if what was published in THE RECORD as Bro. Martin's views were sound and different from that which he really believes, then he was a hypocrite and even a perjurer for putting forth to the world as his religious belief something he does not believe. On the other hand, if what was in THE RECORD was unsound then Dr. Venable was the heretic and should be treated accordingly. But I for one am willing to accept Bro. Rowe's statement of what he intended. I only regret that all who heard him will not see his "Amende" and thus have their minds disabused of the idea that Bro. Martin was willing to cast aside his real views and palm off the writings of another on the public as his own. As it has turned out, Bro. Martin did write what was in THE RECORD of June 26th, accepting a suggestion of the correction of a single word. Bro. Venable thinks Bro. Rowe misunderstood and misquoted him. Bro. Rowe thinks the brethren misunderstood and misquoted him.

It may be that when this misunderstanding and misquoting ceases, the trouble will be over. Let us hope so. Respectfully, J. W. LEE.

WE greatly regret to learn of the serious affliction of our friend and brother, Dr. H. H. Haralson at Biloxi. Himself and four other members of his family have been sick with the yellow fever and his wife is now in a critical condition. We bespeak the earnest prayers of our people for the Doctor in his affliction and that the good wife may be spared to him and their dear children. Dr. Haralson has been indefatigable in his professional labors and wonderfully successful in his treatment of the fever.

Because the imitations of Dr. Tichenor's Antiseptic smell and taste like peppermint is no proof that they are "just as good" as the original, simon-pure compound that has given universal satisfaction for ten years. You may know Dr. Tichenor's Antiseptic by the trade mark.

A RARE OFFER.

We are prepared to offer as a premium with THE BAPTIST RECORD a choice church organ of the Chicago Cottage style, with two sets of reeds and octave couplers, in either oak or walnut case. This organ is a bargain at \$45, but we will furnish it to any one, sending us 75 subscribers with the cash, at \$1.50 each, per annum, the church paying freight from the factory. These names and money must be sent direct to the office at the expense of the sender, and not paid to an agent, as we could not afford to pay agent's commissions.

This offer will hold good until January 1, 1898. Now, to any church that desires an excellent organ on easy terms, here is the opportunity to get it. The organ will be furnished by the old and reliable music house of A. Gressett, of this city, whose long and successful acquaintance with the business is a sufficient guarantee of fair and satisfactory dealing.

Regarding the Amende.

DEAR RECORD:—I was indeed glad to see Bro. Rowe's "Amende" in your last issue. He owed it to himself and all concerned to make it since his statement before the Coldwater Association made quite a different impression on my mind (and I am sure on many others) from that which he now says he intended. As I remember his statement, it was about this: "What was published in THE RECORD of June 26th as Martin's views was not a correct statement of what he believes. When Martin carried his article to Bro. Venable for publication, Bro. Venable examined it and said to Martin: 'Why, Martin, you do not believe that, do you?' Martin replied: 'Why yes; what is the reason I don't?' Bro. Venable said to him: 'Well, I can't publish such stuff as that. Martin then said to him: 'Well, Venable, you write what you think is right and I will subscribe to it.' Venable then wrote it, for he told me so.

It is with feelings of sorrow that I write this announcement of the severing of the pastoral relation between the Baptist church here and myself. I received a cordial welcome here, and the people have been very kind to me, and my salary has been fully met. I have resigned not because of any dissatisfaction on my part in the work or that of the church, but wholly because the climate here is not suited to my physical condition. So in justice to the church here, and to myself, I am going to a climate where I hope to do much more work for God than I have been able to do here. It has been my earnest endeavor to faithfully present the gospel and sow the seeds of the kingdom, and was expecting God to give us a great increase. It is my prayer that some good man will soon come to continue the sowing and reap a great harvest. I have had the privilege of receiving about twenty members into the church. A great field is open for some one to do a great work. I regret very much to leave, for I know the conditions, but feel that my future work demands it. I had hoped that my days of service might be spent in the State where I first saw the light, but it seems that God has ordered otherwise. It is my will to do the will of Him that sent me to preach His Word. If my power to work can be increased, and perhaps my days lengthened in some other place, I think it my duty to go. I shall ever retain in my mind sweet memories of my work in Mississippi, and of my college associates and friends.

After Nov. 1, I will be located in Brownsboro, Tenn. Very Respectfully, CHAS. L. ANDERSON.

(We regret that this letter has been inadvertently delayed.)

WE have been asked what good does the publication of that "Colloquy," by Jota P. serve, since it is neither a condemnation or defense of "Martinism"? Our answer is, that it was, as we understood, written solely in order to show the utter folly of an Association or Convention undertaking to deal with such questions as it treats of, and the eminent propriety of leaving all such to be done by the church, with a council of sister churches convened for that particular purpose. By the Association or Convention method there is no investigation of any sort, but a promiscuous and high-handed condemnation and denunciation; while by the councilary method there is first a careful and discriminative investigation, and after that, a deliberative and intelligent pronouncement of the honest finding of the council. These are our reasons for publishing the colloquy, and we hope everybody interested in proper and judicious scriptural action in such cases, will read and study it carefully, for there is pure gold in it.

It may be that when this misunderstanding and misquoting ceases, the trouble will be over. Let us hope so. Respectfully, J. W. LEE.

WE greatly regret to learn of the serious affliction of our friend and brother, Dr. H. H. Haralson at Biloxi. Himself and four other members of his family have been sick with the yellow fever and his wife is now in a critical condition. We bespeak the earnest prayers of our people for the Doctor in his affliction and that the good wife may be spared to him and their dear children. Dr. Haralson has been indefatigable in his professional labors and wonderfully successful in his treatment of the fever.

Because the imitations of Dr. Tichenor's Antiseptic smell and taste like peppermint is no proof that they are "just as good" as the original, simon-pure compound that has given universal satisfaction for ten years. You may know Dr. Tichenor's Antiseptic by the trade mark.

A RARE OFFER.

We are prepared to offer as a premium with THE BAPTIST RECORD a choice church organ of the Chicago Cottage style, with two sets of reeds and octave couplers, in either oak or walnut case. This organ is a bargain at \$45, but we will furnish it to any one, sending us 75 subscribers with the cash, at \$1.50 each, per annum, the church paying freight from the factory. These names and money must be sent direct to the office at the expense of the sender, and not paid to an agent, as we could not afford to pay agent's commissions.

From Natchez.

It is with feelings of sorrow that I write this announcement of the severing of the pastoral relation between the Baptist church here and myself. I received a cordial welcome here, and the people have been very kind to me, and my salary has been fully met. I have resigned not because of any dissatisfaction on my part in the work or that of the church, but wholly because the climate here is not suited to my physical condition. So in justice to the church here, and to myself, I am going to a climate where I hope to do much more work for God than I have been able to do here. It has been my earnest endeavor to faithfully present the gospel and sow the seeds of the kingdom, and was expecting God to give us a great increase. It is my prayer that some good man will soon come to continue the sowing and reap a great harvest. I have had the privilege of receiving about twenty members into the church. A great field is open for some one to do a great work. I regret very much to leave, for I know the conditions, but feel that my future work demands it. I had hoped that my days of service might be spent in the State where I first saw the light, but it seems that God has ordered otherwise. It is my will to do the will of Him that sent me to preach His Word. If my power to work can be increased, and perhaps my days lengthened in some other place, I think it my duty to go. I shall ever retain in my mind sweet memories of my work in Mississippi, and of my college associates and friends.

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From Bro. J. R. Johnston.

DEAR RECORD:—I have just read with much interest the address of Dr. Whitcomb before the students of the Seminary, and must say that I was greatly astonished at his statements. He said: "In the Bible we find no other baptism than immersion of believers. Our blessed Lord himself was immersed in the Jordan." He then went on to say that he had been kept away by the quarantine. We expect to arrange for some one to meet pupils on the various roads at this time and accompany them to the College. If those who think that it will suit them to come at this time will let us know, we will write and give them definite information as to trains, time, route, etc. Thus far our attendance has been excellent, considering the disadvantages occasioned by the yellow fever. The health of the school is good and we have never had a happier, more pleasant and more studious company of girls. We have taken no risks on the fever and will take none. Very truly, LOWREY & BERRY.

Blue Mountain Female College. 240,000 Bibles.

Notwithstanding the large sales and gifts of Bibles by the American Baptist Publication Society the past year—amounting to 240,000 copies—there is greater demand for the Scriptures than can be supplied by the Society without increased contributions from the churches and Sunday Schools. Bible Day, November 14, affords an opportunity for the denomination to increase the funds and enlarge the work. Every Baptist should be interested enough in circulating the scriptures to contribute towards it.

Light Enough.

If there is a Baptist in the State of Mississippi, or in any other State, who knows how to read English, who does not understand the position of THE BAPTIST RECORD in reference to the following current matters, viz: Church Sovereignty, Whit-

feather's weight, and the policy of THE BAPTIST RECORD, and do hope that you editors may continue to edit sweet. I have heard nothing but commendations wherever I have gone.

My protracted meeting work was cut short this year by the yellow fever scare. I was in meetings for ten weeks, every day. Received 13 members, 161 by baptism, 51 of which were in the fellowship of the Steen Creek church. The Strong River Association had only one day's meeting owing to the excitement. It was a very sad disappointment to the people at Dry Creek and myself. The community had made extensive preparations to entertain the brethren. The old officers were reelected, and all the churches represented except two. The letters sent up by the churches all showed advancement of the cause. Most of the churches have Sunday Schools, and prayer meetings, and on the whole gave more on pastors' salaries and missions than ever before.

Your brother, J. R. JOHNSTON.

Steen Creek, Miss.

If you have used Dr. Tichenor's Antiseptic and like it why allow yourself to be "talked" into taking a counterfeit or imitation of it, just to please the dealer? Don't do it unless you want to be "humbogged."

Blue Mountain Female College.

Our second quarter will open on Monday, the 22nd of this month. We have had several light frosts here and two very heavy ones, with considerable ice both times. We are hoping that by the 22nd, the danger and dread of the pestilence will all be past, so that those students who have been kept away by the quarantine. We expect to arrange for some one to meet pupils on the various roads at this time and accompany them to the College. If those who think that it will suit them to come at this time will let us know, we will write and give them definite information as to trains, time, route, etc. Thus far our attendance has been excellent, considering the disadvantages occasioned by the yellow fever. The health of the school is good and we have never had a happier, more pleasant and more studious company of girls. We have taken no risks on the fever and will take none. Very truly, LOWREY & BERRY.

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Query.

To Bro. L. R. Burrell. Please give exegesis of the latter part of the eleventh verse in the eighth chapter of Hebrews, viz: "For all shall know me, from the least to the greatest," and very much oblige. AN EARNEST INQUIRER.

Will Bro. J. R. Sample please tell us through THE RECORD what is meant by that "man of sin," the son of perdition mentioned in 2 Thess. 2:3. Please give us some light on this very important subject, and oblige. Yours in love, J. J. WALKER. McComb City, Miss., Oct. 10.

ANSWER.

"Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition." 2 Thess. 2:3.

Who is that man of sin? About the best answer that I could give to the query is, that he is Satan incarnate. Judas Iscariot is mentioned as "the son of perdition." The apostle teaches in this letter that two things will occur before the second coming of Christ. A falling away, or apostasy, and that man of sin shall be revealed, the son of perdition. This man of sin evidently will be Satan in human form. "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:4.

There is much about the subject of prophesy that is not fully understood. This is manifested in the disagreements among those who write upon the subject. Let us be on the safe side by being always ready to receive our Lord when He does come, let it be soon or late.

While it seems to be clear that this "man of sin" will show himself very prominently in the form of a special or particular personage, yet he will show himself first, I think, in people generally so much so as to almost deceive the very elect themselves. This is indicated, I think, by the fact that there is to be a great falling away first. This falling away could not take place unless the restraining influence which is in the world is withdrawn. Then the devil will do his work. See verses 7 and 8 of 2 Thess. 2.

Then will he "were used then to mean hinder. Yes, the "mystery of iniquity doth already appear." If we are not wide awake and prayerful the devil will enslave himself in our own hearts, and the pitchfork with which he stirs the embers of the bottomless pit, will be seen in the countenance and expression. I would be glad for some brother who has given attention to the subject in hand to make a more extended answer to the query of Bro. Walker, for my benefit as well as Bro. Walker's. J. R. SAMPLE.

A Preacher's Discovery.

Rev. J. W. Blosser, M. D., has discovered a remedy that cures the worst cases of Catarrh, Bronchitis, Asthma, etc. It is pleasant to use (by inhalation), reaches directly and effectually every affected spot, destroys the microbes of the disease, heals the mucous membrane, and makes a permanent cure. Any reader of THE BAPTIST RECORD who will address Dr. J. W. Blosser & Son, 11, 12 and 13 Grant Building, Atlanta, Ga., will receive, post-paid, a three day's trial treatment free. 10-14-4.

